

# HIGHLIGHTS OF THE WORLD COUNCIL ASSEMBLY

by Richard Sutcliffe

August 17, 1954

This week, the eyes of a large segment of world Christendom are focused on Evanston, Illinois. On the campus of Northwestern University, sixteen hundred representatives of nearly 170 Protestant and Eastern Orthodox church bodies around the world are gathered for the Second Assembly of the World Council of Churches.

Because many consider the Evanston Assembly to be "one of the most important religious meetings of this century," this station, in cooperation with the Press and Radio division of the World Council of Churches, presents at this time a fifteen-minute on-the-spot summary of activities, discussions and decisions of this important world meeting.

Speaking direct from the Northwestern campus is Dick Sutcliffe, religious newscaster for the United Lutheran Church in America and a member of the Press and Radio corps covering the Evanston Assembly.

. . . Dick Sutcliffe.

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Traditionally the campus of Northwestern University . . . hugging the sandy shores of Lake Michigan several miles north of bustling, teeming Chicago . . . is deserted at this time of year.

Usually . . . summer school has just closed. Nearly everyone has left. Only a handful of maintenance crewmen is still around, getting the deserted dorms, sprawling lawns and vacant classrooms in shape for the student body due back on campus early in September. Even Dike Stadium . . . gridiron home of the famous Northwestern Wildcat . . . is haunted by the restless and impatient ghosts of former football greats and near-greats.

This summer, though, things are different!

Empty dormitories are bulging with residents . . . vacant sidewalks are alive with pedestrians . . . the usually lonely campus of this great midwestern university is teeming with thousands of people who've come, quite literally, from the four corners of the earth.

The atmosphere here is strictly international. You could easily mistake any of the campus lobbies for the concourse of one of the world's great airport terminals . . . Idlewild in New York, National in Washington, Midway in Chicago, or International in San Francisco.

To Evanston this week has come the cream of the non-Roman segment of world Christendom . . . representatives of nearly 170 Protestant and Eastern Orthodox church bodies from nearly 50 countries. There are churchmen here from Indonesia, Australia, England, Greece, Canada, Japan, South Africa, America, Hungary, India, Norway, the Philippines, Germany . . . perhaps it would be easier to simply turn to the index pages of an American schoolboy's geography book.



One World Council leader from the United States, Dr. Franklin Clark Fry, who is vice-chairman of the Council's Central Committee, called the Evanston Assembly a "spectacular galaxy of churchmen." Said Dr. Fry: "Here, bishops' crosses, gaiters, beards, vestments, turbans, ruffs and many a deceptively baggy sacksuit blends in an ever-changing kaleidoscope."

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Midwestern Christians--an estimated 125-thousand of them--saw this "spectacular galaxy" in action last Sunday night as a "Festival of Faith" was presented in Chicago's mammoth Soldiers Field.

At Festival time--eight o'clock--nearly every seat in the huge stadium appeared to be occupied by the hundred thousand people who'd come by chartered buses, special train and private automobile from as far away as Denver.

Ticket takers estimated, though, that there were still 30-thousand more patiently waiting entrance. The public address system announcer requested those in their seats to "move a little closer together" in order to make room for those still outside. With a collective slide, the huge throng resettled itself to provide the much-desired seating space.

Down on the field, a colorful procession of turbaned, ruffed, robed church dignitaries slowly wound from one end of the field down to the stage at the far end. Bathed in brilliant light from huge spots which ringed the outer rim of the stadium, the procession provided the audience with a graphic display of what the World Council of Churches represented. In line, marching together, were a Methodist preacher from Texas with an Eastern Orthodox patriarch from Greece; a Lutheran bishop from Sweden with an archbishop from Australia; an Episcopalian professor from Atlanta and a metropolitan from Turkey.

After the procession had reached reserved seats, the stadium lights were dimmed and the Festival was presented. The pageant was a rhapsody of color and sound: a narrator, one of Evanston's younger pastors, spoke from atop a 20-foot pylon, flanked by the five presidents of the World Council, standing atop 15-foot towers. As each participated, he was bathed in colored lights from the stadium rim.

Trumpeters recruited from the Chicago Symphony Orchestra, augmented by a 250-voice choir, led the assemblage in the singing of such well-known hymns as "A Mighty Fortress Is Our God," and "All Hail the Power of Jesus Name." Each delegate sang the hymns in his own tongue, epitomizing the Christian unity which--through the World Council--transcends racial and language barriers.

Admittedly, the Festival taxed the personnel and facilities of Soldiers Field. Authorities in Chicago agreed that it was the largest single gathering ever to be held in the stadium. In addition, stadium police said that although they'd been warned that 10-thousand automobiles and 250 chartered buses would be expected at the stadium, they weren't prepared for the 500 buses that arrived. Despite their being swamped with the onrush of Festival ticket-holders--some of them came from as far away as Denver, Colorado--everything moved smoothly.

An amusing postscript to the Sunday night festival occurred during a conversation between Chicago's Irish Mayor Kennelly and a newsman. The mayor had been present to welcome the Assembly to his city. "You're just about the only Roman Catholic here tonight, aren't you," quipped the reporter.



"Just about," replied the mayor with a straight face: "I think, though, that I saw an Irish cop standing over there by the door just a minute ago!"

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Early Monday morning, the delegates and accredited visitors turned to the business at hand . . . business which, in religious significance, may well rank as one of the milestones in Christian history.

During the next three weeks, the World Council hopes to recapture, as much as possible, some of the unity which was such a strong part of the early Christian Church. Because the World Council does NOT consider itself as a super-church with authority to force its majority viewpoint on members who dissent, the delegates to this Second Assembly won't try to water down apparent differences into two or three accepted views on church doctrine, forms of liturgy, or style of church administration.

Instead, it's becoming increasingly evident here in Evanston that each delegate is maintaining an open mind. Each one seems intent on listening to all that the speakers and other delegates say, not with an idea of hopping up on the floor of the conference sessions to heatedly debate issues, but rather to absorb the best in what the other fellow is saying.

Evanston is not expected to produce a United Church, but rather to awaken in Christian churchmen around the world the realization that no matter what political or economic standard modern man pledges his allegiance to, the message of Christianity still applies.

From this exchange of ecclesiastical and doctrinal debate and discussion the Evanston Assembly hopes to present to the rest of the world a common Christian front.

In order to do this, six sub-themes of the central subject: "Christ, the Hope of the World," will be discussed both formally and informally. First, leading churchmen of all member bodies will present addresses at the plenary sessions. Some of the speeches are in English, some in German, still others in French. Regardless, each delegate and accredited visitor has at his disposal simultaneous translations through IBM translator equipment similar to that used in the United Nations. These speeches will be listened to, read and re-read by the delegates and then used as subjects for discussion in smaller and more informal groups. These latter groups then get together in "hearings" when each delegate is free to offer his reaction to things that have been presented in the formal speeches. Towards the close of the Assembly two weeks from now, a general and all-inclusive statement of the World Council will be drawn up for adoption. This final statement will be a result of all of the discussion and argument here in Evanston.

Although it's still too early to report trends in these discussions, several issues have begun to take shape as points of argument. One of them: the difference between the American and the European views on the Christian term "hope."

A Yale Divinity School professor--Dr. Robert Calhoun--interpreted the American viewpoint early this week when he said: In America, Christian hope has largely centered on "life here and now." Theology has been concerned less with the structure of Biblical and traditional doctrines and more with



the task of re-dressing injustice in the social and political scene. We Americans, he said, have been a very active people : . . we're used to being self-reliant and independent. When we talk of hope, we do it with a hope for a "better tomorrow," a hope for our children, for the increasing number of people who are becoming dependent on us, and hope for those for whom we feel responsible.

Such a philosophy, said the Yale professor, is good, but we Americans tend to confuse the will of God with our way of life. We think of God and America in the same thought pattern. Pretty soon, we've jumped to the supposition that our republican form of government, the economic system we call free enterprise, and the social and cultural heritage we have as being closely akin to the Kingdom of God.

This philosophy can lead down a dangerous road, said Dr. Calhoun, for if all these assumptions are true, then we'd have the Kingdom of God on earth precisely if and when our particular way of life was imposed on all peoples of the world.

As to the other viewpoint that is, the European conception of the word "hope" chief spokesman so far has been a German professor at Heidelberg University--Dr. Edmund Schlink who maintains that when people think of the coming of Christ as the Hope of the World, they are always speaking of the end of the world. "If we expect Christ to insure this world so that men may continue undisturbed their pursuit of liberty, may carry on their business, and seek an improvement in their standard of living, then Christ is NOT the hope of the world. We're taking the name of our Lord in vain if we use it as a slogan in our struggle for our own preservation and the preservation of our particular way of life.

By "Christ the hope of the world," said the German theologian, "we don't mean the preservation of the present living world from the horrors of the fission bombs and hydrogen war. Christ is the hope of the world because he liberates us from all of the binding ties of this world." The Christian is freed from all ideas of a Utopia here on earth by his anticipation of Christ's coming and can, therefore, bear a witness that is sober, cool-headed.

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Another provocative speech has been made by Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs. Dr. Nolde heads the CCIA which is responsible for serving as a liaison between responsible church leadership and the heads of governments around the world. Its objective is the easing of tensions on the international level which might erupt into incidents leading to war.

Dr. Nolde maintains that the only Christian alternative to war is what he calls "peaceful competition" coupled with a "sincere commitment to growing cooperation." Dr. Nolde argues that "Christians must be in the forefront of those proclaiming that a third world war is not inevitable. World War Three can be avoided . . . it MUST be prevented.

The Christians major objective must categorically be peace, said the CCIA director, a peace to which we must give the positive content of justice and responsible freedom. As a first step, Dr. Nolde says we must accept "co-existence" as what he calls a "point of departure."



The mention of co-existence is where the debate is precipitated. Many of the Eastern European delegates, many of whom have brushed with Communism the hard way, are quick to point out (in their words) you can't co-exist with Communism. It's not a case of "let us do this together", but rather "which one of us shall do this."

Dr. Nolde admits that the connotation of the word "coexistence" is not a good one, at least on this side of the Atlantic. He explained however, that he did not mean to imply by the use of the word "coexistence" that there should be a world compartmentalized into two tight camps existing only behind geographical and ideological barriers.

Both Christianity and Communism, he said, have proved to be dynamic forces. Neither can be confined to rigid compartments. Therefore, the world has to discover some form of coexistence that will produce opportunities for the release of these dynamic forces, coupled with a harmonizing of them to the degree that fundamental principles permit.

As for the suggested plan of "peaceful competition," Dr. Nolde suggested that in the areas of human concern--refugees, human rights and economic and technical assistance--such fruitful competition might be discovered. Let the proponents of each of the ideologies seek to win the confidence and support of peoples around the world in the spirit of mutuality and with the primary intention of helping people in need of help.

Assistance, said Dr. Nolde, wins adherents to the cause of freedom, not where it enslaves people, but only when it strengthens or expands their freedom.

Commenting on the Christian approach to the problem of disarmament, the CCIA director said the key is in the act of "repentance." All of us Christians must recognize our own implication in the world's guilt, he suggested. As long as weapons of mass destruction have not been abolished, we must urge patience and restraint. Brought face to face with power drawn from the universe--the atom and hydrogen bomb--the Christian MUST insist upon responsibility to the Ruler of the Universe."

The speaker, who has continual counsels in high government circles around the globe, held out little hope for an early easing of international tension, which, he thinks, will continue for generations. But, he said, "peace and justice are never won with security or with finality, but rather are the object of continuous striving."

The Christian world must commend its body and soul into God's hand, praying that His will may be done, for therein lies our hope . . . the outcome rests with God.

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A limited controversy--unofficially here in Evanston--has whirled around Hungary's Bishop John Peter, one of 11 delegates granted permission by the U. S. State Department to attend this Assembly of the World Council. Bishop Peter was the only one of the 11 specifically restricted to the Assembly . . . in fact, it's a carelessly kept secret that FBI agents have been tailing the Hungarian ever since he arrived in this country.



The Bishop has been understandably reluctant to grant interviews with the press. He has told friends in the World Council that he came here to discuss theological matters, not argue politics or economics. His reluctance to answer questions fired at him by newsmen has led some newspapers to identify him as "the nervous bishop." However, this agitation is largely in the American press and, thus far at least, has not interrupted seriously any of the sessions here in Evanston.

Peter drew one of the largest crowds to an open meeting at a mid-week session. During his address, he stated that the Christian church is not bound up with any social system, but serves its Lord independently of the changes in social systems. He admitted late in his speech that the Hungarian church is subsidized by the Red Government under an arrangement whereby the subsidy is reduced by 25 percent every fifth year. Bishop Peter said this arrangement has given the church hope of becoming self-supporting. The first reduction in subsidy, he told the delegates, took place early this year and the congregations in Hungary increased their contributions in order to take up the slack.

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Businesswise, the delegates have been pretty unanimous, although some proposals in structural changes have precipitated some debate. For example, there seems to be divided opinions on the matter of how many presidents the World Council shall have--six, as at present, or one. It's no secret that the present method makes figureheads of six World Council leaders, for much of the authority for policy lies in the Central Committee of 90. The important post in the present set-up is the Chairman of that group. The present incumbent is the Bishop of Chichester, Dr. G. K. A. Bell, of the Church of England. An American, Dr. Franklin Fry, who heads the United Lutheran Church in America, and is currently the vice-chairman, is expected to be named to the chairmanship on September 1st.

Some of the delegates want the Council's constitution changed to permit election of one president who would have the power of the present Central Committee chairmanship. Others prefer the honorary presidencies, with authority being retained in the important Central Committee. Although there's considerable difference of opinion, there's no anticipation of any wide-open floor debate as Americans are used to seeing in political conventions.

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A few social highlights must be included in this week's report of the Assembly . . . U. S. President Dwight Eisenhower was scheduled to appear at mid-week to speak briefly to the Assembly and then receive an honorary degree from Northwestern University. In addition, all five presidents of the World Council were also to get honorary degrees from the university at a convocation conducted especially for the purpose.

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You have been listening to an on-the-spot report of the Second Assembly of the World Council of Churches, meeting until August 30th on the campus of Northwestern University in Evanston, Illinois. Your reporter has been Dick Sutcliffe, religious newscaster for the United Lutheran Church in America and a member of the Press and Radio corps covering the Evanston sessions.

# HIGHLIGHTS OF THE WORLD COUNCIL ASSEMBLY - 7

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## HIGHLIGHTS OF THE WORLD COUNCIL OF CHURCHES'

## SECOND ASSEMBLY

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Second of a series of three weekly 15-minute newscasts distributed by the WCC to American radio stations. The script was prepared and presented by Dick Sutcliffe, of the Department of Press, Radio and Television of the United Lutheran Church in America, for broadcast on or about August 24, 1954.

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Now well into its second week of deliberations, the Second Assembly of the World Council of Churches has sustained its first casualty -- loss of glamour!

Last week, as the better than 16-hundred delegates and accredited visitors from nearly 50 countries arrived from all over the world, traffic stopped and pedestrians gaped whenever a colorful East Asian churchman or a robed Anglican passed by.

This week, it's different! The glamour has been replaced by a serious concentration on the business at hand -- the study and discussion of the main theme in the light of six sub-topics. Most of the formal addresses on the theme have been presented . . . the delegates and visitors are in process of doing some creative thinking on a series of what are called "section working papers."

In preparation for this Second Assembly, churchmen from various parts of the world were asked to compile these working papers as a basis for this week's discussion. These papers set down in black and white certain specific ideas on such subjects as Faith and Order, Evangelism, Social Action, International Affairs, Intergroup Relations and Lay Activity.



Each group is composed of from 100 to 150 persons who meet during five two-hour sessions. By the end of this week, the collective thinking of each group will be compiled in statements which will be proposed for adoption, alteration or rejection at the closing sessions of the Assembly next Tuesday.

Although it's difficult to try to condense ten hours of lively discussion into a sentence or two, some of the trends in this week's discussions might be summarized as follows:

In the Faith and Order study group, delegates began discussing the matter of church disunity. Some felt that disunity is always brought about by sin, arguing that in the face of a non-Christian world, the division of Christendom into creeds and denominations is scandalous. This same group felt that the refusal of Christians to commune with each other is actually sinful. On the other hand, other members of the same group felt that divisions in world Christianity have really come about as a result of conscientious witness to Truth.

In another section -- the one on Evangelism, leaders insisted that the Assembly must come up with new approaches to the problems of evangelism. One delegate argued that to be an effective Evangelist, one had to get past the "techniques" stage and into the area of honest love and concern for fellow-man. The increasingly important role of the layman in world evangelism was stressed. So was the need for increasing effectiveness of Christian evangelism in countries where Communism is appealing to the laboring class.

As expected, in the International Affairs section, discussion eventually revolved around the word "co-existence." In this section, there appears to be two schools of thought operating -- one, supported vigorously by the theologians, insists that the Church must speak to the world in broad terms of God's Truth, not necessarily in specific words to specific problems. The other school of thought just as ardently calls for this Assembly to take positive and specific stands on current international problems and tensions. Because of this difference of opinion, this group has named a subcommittee to inquire into the advisability of making concrete proposals for action.

In the group on Intergroup Relations, foremost in the discussion was the problem of integrating ethnic groups in various countries of the world. The difficulties precipitated when language barriers are not taken care of, or when nationalistic feelings and loyalties conflict with plans for integrating large ethnic groups into a new culture and social order . . . all these were discussed at length.

One of the most popular sections is the one discussing the Responsibility of the Christian Layman in a Responsible Society. Here, discussion is more practical than theological -- indicating that the doctrine of "priesthood of believers" seems to be understood fairly well by both clergy and laity here in Evanston. In this working group, it became immediately apparent that there are three points of view regarding the role of the Christian Layman . . . first, the liberal and American point of view, where it is held that a Layman has as important a role as the pastor . . . secondly, the European viewpoint, in which the layman is appreciated but not necessarily used too widely . . . and the Orthodox or Eastern opinion. In this case, there is a sharp distinction between the two.



It is in this group, too, where the American development of Christian Stewardship will hold the spotlight for many European and Asian delegates where -- in isolated instances -- the word stewardship is almost completely unknown. Stewardship, as you know, is what a Christian does with his time, talent, energy, and money in response to God's blessings.

None of the delegates seems to mind the heavy discussion and thinking which goes on in these study groups. Attendance is excellent at all of them . . . even the hot sultry weather which lies like a blanket over Northwestern University these days hasn't succeeded in dimming interest.

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Most of the Evanston headlines this week concerned themselves with the six new presidents of the World Council. As I reported last week, the delegates last week decided that no president should succeed himself. This decision meant that six NEW presidents had to be named this week . . . for a while, a good bit of mealtime conversation revolved around who the six would turn out to be.

There never seemed to be any doubt that the American on the "presidium" -- which is the fancy name given the six presidents -- would be Bishop Henry Knox Sherrill, of the Protestant Episcopal Church. Bishop Sherrill gained considerable attention several years ago when he was named the first president of the National Council of Churches here in the United States. He was a logical successor to Methodist Bishop G. Bromley Oxnam, of Washington, D. C.

There had been some speculation about the reaction of Anglican churchmen to the naming of anyone BUT the Archbishop of Canterbury as the Anglican representative on the presidium. The Anglicans were strongly behind the effort to amend the World Council constitution to provide for a single president. Naturally, their choice for the job would have been Canterbury. However, the choice of Bishop Sherrill seems to have satisfied both Americans and Anglicans -- at the moment, everyone is happy.

Another point of speculation concerned the German representative. Because Germany was not represented on the first presidium, it was an almost foregone conclusion that that nation would get a nod this time. Naturally, the German would be a Lutheran. Four names cropped up in early surmising . . . Bishop Otto Dibelius, head of Germany's EKD (Ä - kah - day) or Evangelical Church in Germany, Bishop Hans Lilje, Bishop of Hannover, Pastor Martin Niemöller -- perhaps Germany's most controversial religious figure, and a layman, Dr. Reinhold von Thadden, who has been the guiding force behind those tremendous KirchenTag or Church Day celebrations. There was strong, although small, support from Niemöller's friends. The German delegation finally agreed, however, that Bishop Dibelius, who is 74, would be the logical choice . . . and his election was assured.

The remaining presidents, all of whom were elected as representative of various denominations and geographical areas, included - the Very Reverend John Baillie of the (Presbyterian) Church of Scotland . . . Methodist Bishop Sante Uberto Bar-bieri (Bar-beer'-ee) of Buenos Aires, Argentina . . . Mar Thoma Juhanon (Yo-han'-on) of the Mar Thoma Syrian Church of Malabar, South India . . . and Archbishop Michael, representing the Ecumenical Patriarchate of the Eastern Orthodox Churches.



The Bishop of Chichester, Dr. G. K. A. Bell, of the Church of England, was named honorary president in recognition of his leadership as chairman of the important Central Committee during the past six years.

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Young people are making their weight felt here in Evanston, not so much in a political way as in the wisdom shown by youth consultants during the discussions. One example was in a short speech made in mid-week by a Berlin youth leader, Ernst Lange. The German youth appealed to The Church for "clearer guidance on social responsibility to today's youth." Youth today, he said, are completely baffled by the complexity of social and political problems . . . lost in the hugeness of the issues at stake.

"What we need is certainly not paternalism," he added, "but rather the possibility of working with socially active and creative teams who know what they want, and how they want it, and are not mysterious about it. Young people, it seems, are looking towards The Church for such a possibility."

Young Lange said that the youth of today do NOT feel they're the hope of the world, as some politicians say when they need the votes of support of additional people. Youth wants to grow into political and social maturity, and to take up their responsibility as citizens of their respective societies.

On the Evanston campus are 90 youth consultants from 29 different countries on five continents. Their attendance at all the sessions has been as regular as any single group of delegates or visitors.

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World Council officials are pleased with the coverage given the Second Assembly by the American press and the broadcasting industry. Associated Press and Western Union spokesmen in Chicago say that the Evanston sessions have resulted in wider coverage -- word-for-word -- than any other meeting ever held in the midwest with the single exception of the national political conventions held in the Windy City in 1952.

The radio-tv and press corps have stuck to their jobs with a tenacity usually associated with political conventions and the intrigue that goes on in smoke-filled rooms.

Although the major emphasis has been in covering the actions of the Assembly delegates, a good bit of extra curricular interest has been concentrated on the Iron Curtain delegates here in Evanston. At first, the attention was directed largely towards the Hungarian Reformed Churchman, Bishop John Peter, the one delegate restricted by the U.S. State Department to the World Council sessions.

This week, Bishop Peter answered a list of 32 specific questions asked of him in a unique press interview arranged by Charles Parlin, who's been directing the press corps. The Hungarian bishop's answers were short and sweet . . . among the more startling ones: he said that "in a certain sense of the word," one could be a Communist and a Christian at the same time . . . he believes that Christianity can co-exist with Communism . . . he reported



that Communism is taught in the Hungarian public schools, but so was religion. Hungarian newspapers carry news of religion, church advertisements, and there are regular broadcasts of religious services over the Hungarian radio. Bishop Peter maintained that he would be free to report objectively the Evanston activities when he got back home to Hungary. Asked whether he felt that Americans generally have an unfair attitude toward Hungary, the bishop answered that he was sorry to say that he did not know many Americans, but that he was glad to say that those American churchmen here in Evanston had expressed what he called a "brotherly Christian feeling" towards himself and his fellow delegates from behind the Iron Curtain.

By and large, most delegates -- who had their choice of many midwestern newspapers and several flown in from the East Coast -- felt that stories carried on the Assembly were fair and accurate. There were a few exceptions, of course . . . one notable one occurred during the Eisenhower appearance last Wednesday.

One of the delegates listening to the U.S. President was Professor Joseph Hromodka, one of 11 Iron Curtain country delegates permitted by the State Department to come to America for this Assembly. Hromodka listened attentively throughout the Eisenhower address, joined in repeatedly in the applause which frequently interrupted the Chief Executive's remarks.

An American churchman sitting beside the Czech noticed that his friend's actions were being recorded almost frantically by a photographer from one of Chicago's big dailies. As each shot was taken, it became evident that the photographer was trying to catch the Czech churchman off guard -- record some gesture that might be construed as anti-Eisenhower, or pro-Communist. In fact, the photographer would wait for the Czech to finish applauding, then snap his picture before other delegates around Hromodka could stop. Sensing the photographer's intentions, the American snapped, "Get out of here . . . you're not just taking pictures of him; you're trying to crucify him!" The photographer took the hint and left . . .

Sure enough, next day, a trio of pictures were carried in the newspaper, with appropriate captions indicating Hromodka's "alleged" disinterest in what the U. S. President had been saying.

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Delegates were still talking late this week about the exchange of points of view between Dr. Charles Malik, Lebanon ambassador to the United States, a United Nations delegate and a consultant here in Evanston, with a British pacifist -- Dr. Eric Baker, who serves as secretary of the British Methodist Conference.

Dr. Baker, during one of the discussion groups, had insisted that "unless this Second Assembly of the World Council of Churches can send out to the world some new lead in this matter of the inevitability of war, it will have failed."

This Assembly, said Dr. Malik, is NOT a United Nations conference, nor is it a conference of partisans for peace. It's a conference dealing ultimately with our hope in Christ . . . questions of peace and war should be discussed only within their frame of reference.



Dr. Baker thereupon admitted that he was a pacifist, but asserted that pacifism was not the issue, but rather the question of whether or not war could be prevented.

Dr. Malik objected, he said, to the term "peaceful co-existence" used by his friend, Dr. O. Frederick Nolde, during the report of the Commission of the Churches on International Affairs. "The word 'co-existence'" he said, "was originally coined by anti-Christian forces. I wish," he added, "that Christians meeting together would be more original about choosing phrases that are distinctly Christian."

At this point in the exchange, Dr. Baker quickly pointed out that he agreed. He did not look on "co-existence," he said, "as the ultimate solution to the problem of peace and war. Co-existence," he insisted, "seems to imply separateness. While it's better than war, it's still very much less than the Christian ideal."

As I reported last week, Dr. Nolde, who heads the Commission of the Churches on International Affairs, has proposed here in Evanston that the only Christian alternative to war is what he calls "peaceful competition" plus a "growing cooperation among nations." Some have interpreted this to mean "co-existence" in the unhealthy connotation of "appeasement" or "peace at any price."

One thing sure, there will be further -- and perhaps even livelier debate -- between now and next Tuesday as the Assembly tackles the problem of International Affairs and Tensions in the light of Christian hope.

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This program has been brought to you as a public service by this station, in cooperation with the Department of Information of the World Council of Churches. Listen for a third and final Evanston report next week. This program came to you from Evanston, Illinois. Your announcer is . . . . .

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